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A Group of Art Models.

RAGGED SCHOOL UNION QUARTERLY RECORD.

JANUARY, 1883.

A "RAGGED" PARLIAMENT.

Our first word on the opening of a new year, and on the first page of a new record of work done in the good Ragged School cause, shall be one of gratitude to God for having shed on the work and the workers the continued light of His countenance. His ineffable smile should inspire us to make still greater use of all opportunities in the future. As an earnest of such increased effort the Committee of the Ragged School Union intend holding a conference in Exeter Hall next April, to be presided over (D.V.) by the Right Honourable the Earl of Shaftesbury, K.G. The persons invited will be those eminent for their experience in this and other departments of juvenile philanthropy.

The Ragged School movement has been signally blessed by God. It has been especially useful in directing the attention of the public to a class whose existence endangered its safety, and by bridging over the gulf that divides the two extremes of society—the highest and the lowest have been brought into beneficent contact. By schools, secular and religious, by Gospel services, by penny banks and sewing classes, by mothers' meetings, by breakfasts and dinners in severe weather to starving children, great good has been done and much misery prevented. Moreover, by the visits of its teachers to the homes of the little ones, the overcrowded, immoral, and unsanitary conditions in which they were living were brought to light. Many household virtues have been cultivated, and the health, safety, and thrift of the community have been largely promoted, as witnessed by the thousands started in life, and—best of all—the children and their parents in many cases have been brought out of Nature's darkness into God's marvellous light.

To promote the necessary extension of this blessed work, and to adapt its operations to some of the altered conditions of the times, are the objects for which the conference will be held. Particulars will be announced in due course.

NIGHT SCHOOLS FOR NEGLECTED CHILDREN IN ROME,

And how they sprung out of an Art College.

Miss Mayor, whose meritorious labours led to the establishment of the Art College and its important offshoot, went eight years ago to Rome. Her own English home had been broken up, and before settling down she went abroad, partly for rest and partly to gain time for thought. She had not been long there before she became painfully aware of the exceeding loneliness of the lives of many English and American lady art students, many of whom when they came were entirely ignorant of the country, its language, its climate, its manners and customs. The question forced itself on her mind, Could nothing be done to make their lives more bright and cheery and useful to them as artists? For three years she looked about in vain for some lady who would be willing to take a house and make it a comfortable home for art students; she resolved at length to try herself what could be done.

A house was taken at 38, Via Degli Artisti, but the rent, £300 per year for the third and fourth floors, was a serious matter. This difficulty was overcome by a friend who gave about £1,000, or three years' rent. The original intention was to call it a home, but Amy Barclay, the first student who came, or who was rather driven there through distress of mind and circumstances, said a home sounded so like a reformatory that it would not attract but would repel students. She suggested "Art College," and, notwithstanding its ambitious sound, the title was adopted. It was at first intended to try and provide the students with the protection and comforts of an English home, to make it a sort of co-operative association, in which each one should bear her own fair share of the expenses, but it was found necessary to have studios in the house, and not, except in very exceptional cases, allow the students to go out and choose masters and studios for themselves.

Amy Barclay, her first student, through ill health, came to England, where she shortly after died. From her dying bed she wrote to Miss Mayor, saying: "To cheer you on your way I must tell you that if the valley is bright and not dark, it is owing to the Bible you gave me. It has been my constant companion and comforter all through my illness. God bless the Art College." These words gave her courage, for "*if God be for us who can be against us?*" The first year thirteen students came, the next seventeen, and the next the applicants became so numerous that it was necessary to take the second floor, which was an addional rent of £200, making in all £500 per year, but some proffered help encouraged her to take the step. We quote from Miss Mayor's printed statement the following particulars.

"The object of the work is twofold. First, to make the art teaching

practically useful to ladies, and to the requirements of the day, and special attention has been paid to portrait painting, to landscape painting, flower painting, and decorative art in all its manifold branches. Secondly, to combine Mission work with art work. The study of art is apt to make us selfish; in studying art, we need continually to remind ourselves, 'We are not our own, we are bought with a price.' *Happily the models open out before us a very natural field for work. If they are helpful to us, we are bound to be helpful to them.* Think for a moment what a perilous life is theirs, under the very best of circumstances perilous. They are very ignorant too, having had little or no teaching up in their mountain homes.

"Two years ago some of the ladies in the Art College started a NIGHT SCHOOL FOR THEM. It is open three times a week, from seven to half-past eight. On Sundays we have BIBLE CLASSES.

"Last February a SECOND NIGHT SCHOOL was started in another part of the city much frequented by models, near Ste Maria Maggiore. The children themselves begged us to start it. There was some hesitation whether we ought to incur fresh expenses, but the children's request seemed God's command. I felt we had but to obey and He would provide, and so it proved. The very day the school was to be opened a cheque of four pounds was sent expressly for the new night school. The children are intelligent, and eager to learn. Both teachers and taught are so interested in their work that it is a perpetual fight to get the school closed at half-past eight, the children beg so hard to be allowed to stay and sing through all the hymns they know. They are taught reading, writing, singing, and needlework. It would delight you to hear them sing, in their own sweet language, many of our favourite hymns, 'Rock of Ages,' 'Safe in the Arms of Jesus,' &c., &c.

"Last winter the ladies who undertake the school got up a Christmas-tree for the models, which delighted them exceedingly. A number of English friends, visiting Rome, came to see them dressed up in their picturesque costumes, and heard them sing.

"An Italian gentleman present was asked to say a few words to them. He began, but quite broke down. 'It is not affectation,' he said, 'but the kindness of English ladies to these, my poor young countrypeople, overwhelms me quite.' As he could not go on, the older girls caught up his words and said, 'We wonder at it too. We cannot understand how it is they care so much for us. We do not know how to thank them.' And then, with all Italian grace and eloquence, they poured forth their grateful thanks. There are about forty names down on the two school registers; but as they only come when not employed, their attendance is not very regular. We are sadly cramped for room, and if we had larger and better class-rooms our numbers would increase. My earnest hope

and prayer is that the home may soon be purchased, and be devoted to the twofold purpose—first, of a college for the use of English students of art and music and literature; and secondly, of a college in which Mission work should be combined with art work.

"The house is admirably adapted for this twofold work. On the ground floor there are several rooms which could be used for MOTHERS' MEETINGS, NIGHT SCHOOLS for models, and a CRECHE for the little baby brothers and sisters of the models (who might almost be fed with the crumbs which fall from our table). The whole of the rest of the house is equally well adapted to the purpose of a college for students, not of art only, but also of music and literature. I find things work more smoothly when there is plenty of variety of occupation in the house.

"£12,000 is required for the purchase; about £300 has been subscribed. How thankful I should be if the Christian Women's Union would take the matter up, letting this be entirely a woman's work, the result of the Women's Conference of 1882.

"Our frontispiece is reproduced from a photograph taken in a garden of the house, and represents a few boys and girls belonging to the night school, which consists entirely of models. There are forty children who attend—thirty girls and ten boys. It was not possible at midday to collect them all to be photographed.

"Both schools have been managed entirely by the ladies in the house; and at first, for want of room, and also of teachers, the boys and girls were taught together. They now meet on separate nights. The subjects taught are reading, writing, singing, plain needlework, and Bible lessons, which are given on Sundays.

"No controversy is allowed, and no attempt to proselytise. Miss Mayor says that she believes more good is to be done by reading to them the simple story of the Bible—grasping ourselves, and trying to help them to grasp, the great central truth of our common Christianity—than by pointing to the great errors of the Church of Rome.

"The night school and Sunday schools open with prayer and close with singing, in which they take so much delight as to say that they would like to sing all night. The hymns sung are chiefly Moody and Sankey's, which have been translated into Italian."

In a letter recently received from this lady, she gives the following laughing account of this part of her work:—"It may interest you to know how the night school began. I took one of the models up to the top of the house to see the beautiful view we get from thence of Old Rome. He said, 'This is paradise.' I told him paradise would be something much more beautiful. 'But I shall never see paradise; the priests tell me I must do so many good works. I cannot do them, so I shall never see paradise. There is nothing but "l'Inferno"

for me;' and he added, with a shudder, 'Hi tanto paura dell' Inferno' —'I am so afraid of hell.' I repeated that text, 'God so loved the world that He gave His only begotten Son,' &c. &c. He asked, Could that be true? How did I know it to be true? When I told him it was in the Bible, and Christ's own words, he would not rest till I had brought the Bible and showed it to him, and read it to him over and over again till he knew it by heart, and began work amongst the models. Daily, as long as he was sitting in our studio, he came early to be taught some Bible lesson. We find the children wonderfully intelligent and receptive. They are only in Rome during the winter season; in summer they return to their mountain homes beyond Tivoli. May we not hope they carry the glad tidings of great joy to their friends and relations up there?"

The letter goes on to state that the poor people around are thirsting for knowledge; and further, that there are two other night schools in the Jewish quarter of Rome, and also a night school for soldiers, which is marvellously successful. They are all young men, and three hundred communicants amongst them.

Miss Mayor's address is 38, Via Degli Artisti, Rome.

RAGGED SCHOOL TEACHERS IN CONFERENCE.

Our Winter's Work.

Ragged School teachers are in the forefront of the battle against sin, vice, and ignorance; they are indeed the pioneers of Christian service amongst the children of the gutter, and, through the influence of these children, in the homes of the poorest. Their work makes but little stir, but is none the less fruitful in blessing to many. Anxious that the utmost possible degree of efficiency should be attained in those Ragged School Missions which are to be found only in the lowest and most out-of-the-way court, alley, or mews, the Committee of the Ragged School Union arranged for a series of local conferences during the month of October last year for the purpose of considering new methods and means.

The first of these conferences was held on Wednesday, October 4th, in Ogle Mews Ragged School.

PROFESSOR LEVI ON RAGGED SCHOOLS.

Professor Leone Levi, who presided, said, in the course of an exceedingly practical address:—

I assure you without any affectation that I feel myself unworthy of occupying this place this evening. But such is my appreciation of the work in which we are engaged, that any service I can render, is

most cheerfully placed at your disposal. As a member of the Committee of the Union, let me, first of all, welcome you to this conference, which I hope may enable us to consider our winter's work, and what may be done to strengthen our efforts, to remedy what is defective, and, it may be, to enlarge the bounds of our usefulness. The very name of Ragged School Teachers reminds me, that you are the sappers and miners among our philanthropists; that you are working among children, brought up, not in the gardens of pious homes, but in the woods of neglect and impiety, and certainly nowhere can we find a lower class of children, than in the lanes and alleys of this great metropolis. It is this fact, that gives a speciality to our work, and this, which imparts a peculiar zest to our endeavours. The difficulties in your way are very great. All around the Ragged School are influences at work of a most pernicious character. Your presence as teachers is often esteemed an intrusion, and not a benefaction. The people about are rude. I have seen the doors of a school assailed by a crowd of rough boys, engaged in throwing stones at the windows. What courage and perseverance are needed for a work of this character. In truth, the Ragged School Teacher has a double work to do. He must plough with one hand and sow with the other; he must plough and eradicate the thorns and briers which intercept and neutralise his progress, and sow, with prudence and wisdom, the good seed of the kingdom—the Word of God. What is it, may I ask, that impels the teacher to enter on a work like this? Is it simple philanthropy, or charity, or pity, for the ignorance and destitution of so many children? Is it the simple desire to protect society from the consequences of leaving wickedness unrestrained, and irreligion become wanton? Yes, it is all this, and something more. The real stimulus comes from a higher motive. It is the conviction, that behind that external of rags, there is a soul that may be quickened and elevated, and made fit to partake of heavenly glory and blessedness.

The work of the Ragged School Teacher consists partly in instructing, and partly in benefiting, by that and other means, the children entrusted to him. As it is necessary to suit the seed to the soil, so we must suit the teaching to the age and capacity of the scholar. True, there is but one seed—the Word of God, but that word has enormous breadth and depth, and it requires all the skill and wisdom to use it aright. What are the lessons which we should seek to impress on the children? They are, Reverence for the name of God; Reverence for His Word; Purity of life and language; Love for parents and Love to all men; Industry and Frugality; Thrift and Self-reliance. Above all, Faith in eternal verities. I do not think any uniform method of teaching possible, when you

have to deal with such heterogeneous materials. There is great advantage in the use of a catechism for expounding leading doctrines. No illustration could possibly convey, in a simpler language, principles such as, "What is the chief end of man?" "It is to glorify God and to enjoy Him for ever." "What is God?" "God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." Lodge these principles in the mind and heart of the children, and they will dwell there, and prove a source of blessing to them all the days of their lives. On the other hand, the little stories, the precious facts of Scripture, are very attractive, and best suited to engage the attention of the class. But be not content with the simple lesson. In conversing with the children, tell them of ragged ones who became great and renowned. Tell them, how by honesty and labour, they may improve their condition, and benefit their father and mother, brother and sister. Tell them, that with God's help, it is very much in their own hands, to form for themselves a bed of roses, or a bed of thorns, a destiny of bliss, or a destiny of suffering and woe. Nor must we forget that, through the children, we may speak to their parents. Let us consider our mission to the family as well as to the children at school. If we could but secure their fathers' and mothers' co-operation, how much easier would our labour become.

An impression has been formed of late that the Ragged School has now been supplanted by the School Board. The law, indeed, provides that school places shall be made available for all the children in every district; but experience has shown that, whilst the better classes of children fill the school, the neglected classes remain out of doors. There is a residuum for which no State provision can ever be made. Yes, indeed, what the School Board rejects or does not reach, the Ragged School receives. What vice and misfortune have ruined, the Ragged School tries to recover. What society gives up, benevolence takes in trust. Does the School Board occupy now the whole field of elementary education in the Metropolis? In the spring of 1832 there were scheduled in it 721,000 children of from 3 to 14 years of age. Take off from this number the too young, the ill, and the delicate, 158,000, and there remained 562,000 children who ought to have been at school. But as a matter of fact, the number on the roll was 526,000, and the average attendance only 409,000, showing an actual deficiency of 36,000 on the roll, and 153,000 in attendance. In January last the Education Department sent a number of questions to School Boards, among which the following:—"Have the Board any observation to make on the causes, if any, which hinder the efficient working of the Laws as to School Attendance." And the London School Board, in answer, referred to a

number of causes, legal and otherwise, among which was "Absence of power to deal effectually with street cases, the Board suggesting that the visitors should be empowered to detain children in the streets, and take them home, or to the school they should be attending, so far as is necessary to verify their statements." But give the visitors any power you please, and they will never be able to take hold of the neglected and forlorn, the waifs and strays of society.

Moreover, the glory of the Ragged School is that it goes further than any elementary school can possibly do; for, besides the teaching, it becomes a centre around which there cluster quite a number of beneficent works. If any of our former friends and subscribers should ever think of withdrawing their subscriptions on the assumption that there is no longer need of such Ragged Schools, let me tell them that they are greatly in error, that the need of such schools is as great now as ever it was, and that as everything is now more expensive, so the need of funds to help this blessed work is greater than ever. We have deemed it useful to help the formation of Youths' Institutes, so as to encourage the big lads and girls to remain under the influence of our teachers even when they go to work. And we must endeavour to provide books and newspapers, and some games and pleasant means of recreation for that purpose. But all this costs money, and what other alternative have we for meeting the expense but drawing on the benevolence of our friends. In any case the need of disseminating the Word of God among the lapsed masses is as great as ever. Irreligion and scepticism hide not their faces nowadays. Surely this is not the time when we can conscientiously diminish and narrow the influence and work of our Ragged Schools.

I am not satisfied, indeed, that we are doing all that we might do. In these days of Conferences I would like to promote a Conference of Ragged School workers and friends of the work, by whatever name called, all over the kingdom, and see what their united counsel could suggest to suit the altered condition of the times. Nay more: knowing, as I do, how many ragged children are in the streets of every large city in Europe, I would be glad if we could initiate a similar work to ours in such places, and if in a somewhat similar manner as the Sunday School Union are doing, we were enabled to assist, by grants of money and tracts, Ragged Schools in Paris and Marseilles, Rome, Naples, and any other place where fellow-workers might be found. The Sunday School Union employ missionaries to encourage the formation of Sunday Schools in France, Switzerland, Germany, Holland, Austria, Italy, and Norway; and for this special work they receive about £800 a year. I do not think the word "Ragged" or its equivalent in French or Italian would be very suitable on the Continent; but it would be well to

meet the Sunday School Union in conference, and see whether we might co-operate in the work, remembering that whilst their work is purely religious, ours is philanthropic as well as religious.

But I have said enough. Among the many fields of Christian labour, that of the Ragged School Teacher is, perhaps, the humblest, but it is by no means of the least importance. With all our imperfections we trust much is done, by such instrumentality, to elevate human society. Many a desert has thus become a garden, and many a thistle has, by God's good hand, become a fragrant rose. Let us persevere, and ever pray for help divine to speed and encourage us in our labour of love, and to bless our work in God's own vineyard. Courage, brother and sister teachers—courage!

"'Tis written with the pen of heavenly love,
On every heart which skill divine has moulded;
A transcript from the statute-book above,
Where angels read their Sovereign's will unfolded.

"It bids us seek the holes where Famine lurks,
Clutching the hoarded crust with trembling fingers,
Where Toil in damp unwholesome caverns works,
Or with strained eyeballs o'er the needle lingers.

"It bids us stand beside the dying bed
Of those about to quit the world for ever;
Smooth the toss'd pillow, prop the aching head,
Cheer the heart-broken, whom death hastes to sever.

"And those who copy thus Christ's life on earth,
Feeding the poor, and comforting the weeper,
Will all receive a meed of priceless worth,
When ripely gather'd by the Heavenly Reaper."

The Rev. ALEXANDER SANDISON, of Weigh House Chapel:—

It is almost out of place that I should address you who are practical workers, and know far more than I do. When I get out of the din and dust of London, it is mostly to go a-fishing, and I believe not a few lessons thus learned will be at least suggestive to you.

If, for example, I take a friend with me who is not a practical angler, I find he generally thinks that the float, which goes bobbing up and down on the water, plays a very important part. Now, I need hardly tell you that while you cannot fish without bait, you can fish without a float at all. Well, you want to fish, into life and not into death, and while we ministers are, as it were, the floats—showing when the fish are caught—you workers are holding the bait right down in the water. We are on the top, you are in the depths beneath.

You feel to-night as soldiers on review day rather than on the

battle-field. I saw some soldiers marching the other night. How well they kept step to the beautiful music! The band was playing with spirit, and I noticed the passers-by involuntarily kept time, the nursemaids tripped to the music, the boys left their games and marched along to the music. Ah, yes; it was easy to keep rank to the stirring strains of that music. But when these men were transported to Egypt—when they had to fight and march without the music—when in the long dark hours that preceded the "rush" on Tel-el-Kebir they had to keep time and distance in the march over the sand to the enemy's guns—then was the time to try their mettle, then you saw what stuff they were made of. So I say it isn't to-night you show your true mettle, but when you are amongst the children of the gutter in some filthy court, in some close, stifling room.

But there you are not alone. A little girl said to me the other day that she was not afraid in the dark now. I knew she had been afraid in the dark before, and I asked, "How's that?" "Oh, 'cause father said, 'Tell those fairies that father's behind you;' so I tell them and I'm not afraid." My friends, that was said in jest, but she took it in earnest. What that father said in jest our Father says in earnest: "Lo, I am with you;" and some of us treat it as if it were merely jest. Remember the Father is by us; He is behind and before us, and we are not alone even at our solitary posts.

Then many say, "The work is very difficult; all things seem against me. Their home life is against me, their companionships, and even the powers that be." Exactly; you have to do for these children what others have failed to do. Our very Government is content with repressing crime. It complains that the tap runs foul, but takes no care to prevent sewage getting into the pipes. There is pollution in the home-life of the children, and we need not wonder if foulness come forth. I remember, when a boy, my mother used to tell me I should keep silence when big folks were talking, for that was the way little folks learned. One day it happened that I took my toy watch, and fixed it on the pendulum of the great hall clock, expecting that by listening to the tick it would learn to tick too. My trick did not succeed, but, in the case of these children, they soon catch the tick of the beat of coarseness and blasphemy that goes on perpetually around them. There are some who tell us we may do much for these children without religion; we can make them moral, honest, and clean without the Bible. Those who so talk know little or nothing of the homes from which they come—of the homes with which you are so familiar. If they did they would find that without religion, without a new power and a new motive, you cannot do much with children trained in evil and ignorance as they have been. With-

out religion, without the gospel of the grace of God, you can do nothing with them; of that you are fully convinced. In my country there are great drifts of sand, which spreads onward and has covered whole tracts. Walls are no use, for it sweeps over the bulwarks, and they only aggravate the evil, which carries desolation wherever it goes. What is to be done? There is but one way to keep down the sand, and that is to sow it with such life as will grow there—a rough and shaggy grass. Walls will not do, but these fragile plants, with their roots creeping in the sand, binding it together, not only prevent its spread, but gradually change its character, and become the precursors of restoration and fruitfulness. Year by year there is an increasing greenness all about. Is it not a picture of your work amongst those children who, in their present condition, seem like blots on our streets. Repressive measures will not do, but plant within them a new principle, and you will save them. They tell me that on parts of the shores of the Lake of Galilee certain flowers will not blow now as of old. Flowers were wont to blow when the Master walked there. What is to be done? There are blossoms that will bloom there, fruit that will ripen. Then plant such, and by the greenness thus begotten produce on these shores the former climate, which will cause better flowers and fruit to bloom and ripen. Thus it is with your work; you have not only to sow, but to produce a healthy atmosphere, which, acting on the soil, will cause the seeds you sow to ripen and come to maturity.

Let no one think that when a boy grows up and passes beyond the sphere of his teachers' influence he is lost. As I walked down Gracechurch Street the other day I saw an Italian girl playing an organ. Two broken-down and weary horses were passing as she played a military tune. One of the horses pricked up his ears, forgot his weariness, and pranced as if before the general at review. Long years had passed since he had left the service and became a drayman's drudge; but the old spirit awoke to the old tune. So your teaching may at some distant period, awakened by some passing circumstance, bring again the old familiar tune in the hearts of those you deemed lost, and your lost labour may yet be crowned by reward.

Often have I felt condemned as I stood before those of your people who are filled with enthusiasm for this work, and who seem as if they would die for these children. I stand condemned before my Lord, who has told us that these angels will always behold the Father's face. We do not know all the names of the children on the street, we regard them as dirty and unlovely; but the Lord knows their names and may question us about them yonder.

I knew of a boy who was blind from his birth, and could just tell the dark from the light and no more. There was one joy every day to the father and the whole family, and that was just as the gas was lit in the hall. The father used to take the boy in his arms and hold him near the jet, and as the gas was suddenly turned on the boy would clap his hands with delight. Friends, there are around us children who cannot see, they have no moral perception; but it is worth long labour and patience if we are the means of raising them, till light, even a gleam of it, breaks on their darkened vision. May God make you and me more earnest for the little ones than ever before.

At a meeting in this city a gentleman spoke contemptuously of its ragged children. "The scum of London gutters," he called them. Thomas Guthrie, that ever-to-be-honoured friend of Ragged Schools, rose, and indignantly claimed leave to reply. It was granted him, and stretching forward he held out to the meeting a sheet of white and creamy paper. "This," he exclaimed, "was once scum; perhaps it has been a rag in some filthy den of wretchedness; but now how clean and pure! What reason then to despise the children, though they were the scum of London streets!"

May we be earnest workers; as wise fishers. The man who cares for the fishing dresses himself soberly, and is careful that his shadow should not fall on the water. Fish are shy creatures and easily frightened. I am afraid there are fishers who make themselves so conspicuous that the children are frightened off, and they don't catch much. Those who will succeed in fishing for souls are the men and women who are content to be hidden. The way to keep your shadow off the water is to fish with your face to the sun, then the shadow falls behind. May we walk in the light of His countenance, keep our faces to the sun, be content to be hidden in the sunshine of His presence, forget ourselves, and so become successful fishers of men.

Mr. Fraser, of Gray's Yard Schools, spoke of practical methods, urging that every effort should be made to reach the parents. Services should be held specially for them, and such services should be bright, cheerful, and short. He also advocated the utility of house-to-house visitation, and of week-evening lectures. With respect to the children, he felt that the Sunday School is the foundation-stone of successful Ragged School work. Too much attention could hardly be given to *preparation*, *punctuality*, and *prayer* on the part of the teachers.

Mr. R. J. Curtis spoke the substance of the following paper, "Our Winter Work—What is it?"

The long and dark evenings afford special opportunities for work.

Our business is to gather in elder boys and girls, the rougher and the more ignorant the better; and the parents of such boys and girls, and other adults who are ignorant, uncivilised, and depraved.

It is not sufficient to plant a school or a mission in the centre of a needy district, and to advertise the work by means of circulars. This quiet, respectable plan may be operative in some outlying suburb, or amongst a class of people who may be desiring the wares that the new Benevolence Shop has to offer. But amongst a population whose wants are purely animal a demand must be created for such things as do not perish with the using. Those whose minds or moral nature are undeveloped must be attracted by appeals to their senses—by entertainments that delight the eye or the ear; or better still by giving a good tea, the guests to be specially invited by ticket. The friends who minister must be a hearty folk, full of generous sympathies, with heat enough to thaw an iceberg!

Some thirty years ago it was easy to indicate the localities where our special work was needed. There were many dark patches of poverty, and many still darker spots where vice and crime luxuriated. It was easy then to place the hand on those who needed our correcting touch. The great clearance of fever-dens and foul rookeries which has been effected of late years has dispersed their wretched inmates. The poor, the ignorant, the vicious, and the criminal still abound, but they are distributed over a wider area. These must be sought after.

First in importance is the **Sunday Night School.** Boys and girls whose apparel keeps them at home during the day may be got to attend in the dark evenings. The teachers should be permanent—"Is teacher there?" is a pregnant question. A teacher is to the class a spiritual physician; the scholars should be dealt with individually like patients in an hospital. Scarcity of teachers necessitates a service, but class-teaching is preferable. The addresses at such services should be short, pictorial, and anecdotal. The singing lively; if possible, solos well sung, and a stirring chorus. The rough boys and girls from fourteen to eighteen should not be gathered in one room in large numbers. Dr. Barnardo has been very successful in his treatment of this class. Some time ago his work was carried on in several adjoining houses in Hope Place, Stepney. On Sunday evening the rooms of these houses were filled by such; each room had about forty, under the care of two or more persons, who maintained good order, and the services conducted were most effective.

There should be after-services for adults, or, if space permits, they may both be held at the same time. An after-meeting in both cases is desirable for religious conversation and inquiry. In the poorest quarters Sunday is a day of general leisure, and lads and

lasses toiling through the week and destitute of spiritual tastes may resist any appeal to attend the Sabbath School or Sunday service, but such may be allured on week-evenings to attend a **Reading-room**, or an **Institute** provided with games and a gymnasium. The desire for recreation is so strong that after a time access to these should be conditional on attending classes for instruction or religious exercises.

But the mere opening of a room or the employment and payment of a capable manager will not ensure success. Institutions depend for their life very largely on one person. Blessed is the man who has some such hobby. It is possible for some three or four energetic persons to arrange for each giving one evening weekly, so as to aid the paid manager, but the function of such should not be general overlooking, but application to some particular work.

It must not be forgotten in these days of School Boards and other means of intellectual and social advancement that many youths and adults are ignorant of letters. If we have an open Bible we must do our best to make it accessible to all. **Night Schools** are still a necessity. The liberal help given by the Union should encourage friends to hold them, and loyalty to Ragged School traditions will ensure their adoption.

The schools conducted by paid teachers should be aided by voluntary teachers, by persons of refinement and Christian power; as contact with such refines and elevates.

In the East of London some seventy girls, during the winter session, are gathered together for elementary instruction, and also to a **Sewing Class**. A cup of coffee and bread-and-butter are provided at the cost of one penny, and in the lavatory provision is made for cleanliness, so that the girls can come straight from their work.

A Soup Supper, or on one evening a week, coffee with cake, or bread-and-butter, suffice to draw in many of the rough and ragged class. This is attended with expense, but many persons will contribute to supply physical needs who will not subscribe to anything else. Your influence will be multiplied by entertainments held alternately for children and adults; by lectures of an attractive kind illustrated by the magic lantern; by Reading Rooms and Lending Libraries; by Mothers' Meetings, Sewing Classes, Penny Banks, Clothing Clubs, Boot and Shoe Clubs, Coal Clubs, and Singing Classes. The more numerous your points of contact the greater will be your influence.

In closing I would say that all other things must be regarded as subsidiary to the great work of spiritual development. Society will never be safe and placed on a permanent basis until the souls of its members are brought into true relations with God. In class-teaching, where religious subjects are taught, either on Sundays or week days,

it is not so much the imparting of dry information, this may benefit the mind, but the teacher must speak from his experience of divine things. He must be a living epistle, an incarnation of the truths sought to be imparted; the life of Christ will then radiate from his countenance, and his whole frame be quickened with spiritual vitality.

The meeting being thrown open, various brethren engaged in the work offered hints of a practical character in connection with the operations of Ragged Schools. The first speaker urged that parents and teachers should be brought together as much as possible.

Mr. Howe, of Richmond Street, described the plans adopted in his school for reaching the parents; they consist of visitation, colportage, and of special adult services.

Mr. Blennerhasset, superintendent of Ogle Mews School, pointed out that many are under a false impression that the need for Ragged Schools is passing away. This, however, is a grievous error, inasmuch as there exists a lower stratum which can be reached only by such schools. After giving one or two cheering instances of recent blessing in the school, the speaker urged that fresh agencies should be devised in order to reach old and young even more effectually than now.

Mr. John Kirk having shoken briefly, the proceedings of the evening were brought to a close.

[For want of space the report of the subsequent Conference Meetings is deferred.]

WEST GREENWICH RAGGED SCHOOLS.

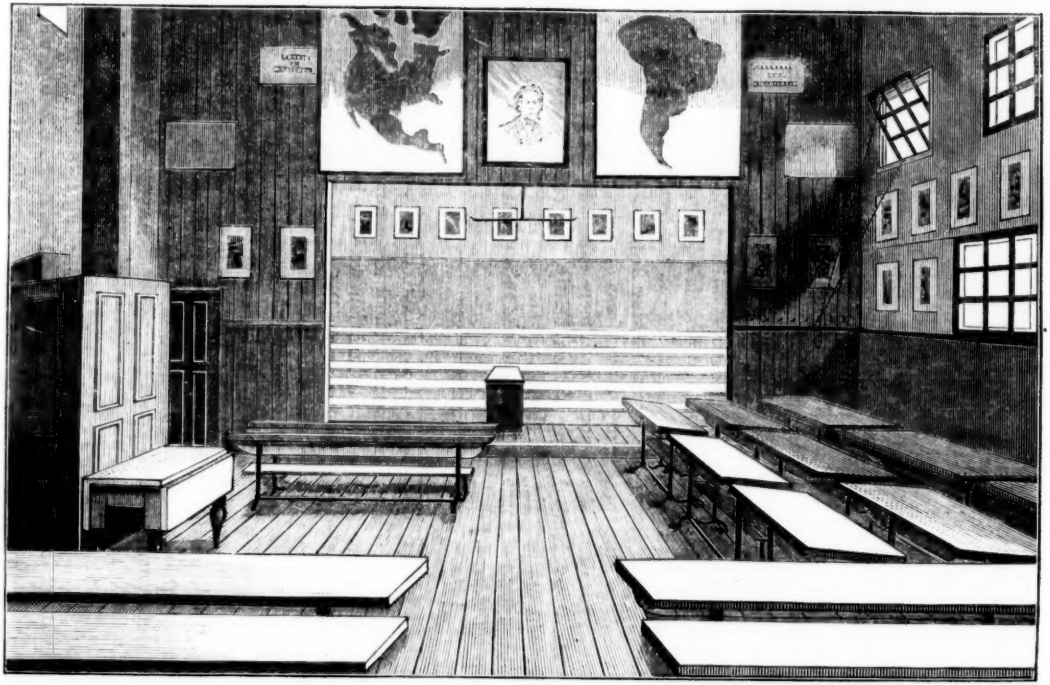
The West Greenwich Ragged School was commenced in the first instance by some warm-hearted Christian workers in Thames Street, Greenwich, in the year 1849; but the limited extent of the building was found to be a great obstacle to their success.

This obstacle was happily removed in 1855 by the purchase of a freehold building in the rear of the houses in Bridge Street.

This building, when Greenwich Fair was in existence, and at other times, had been used for an assembly or dancing room. When not required for this purpose it had been taken for a comb manufactory, and subsequently as an ironmongery store and a carpenter's shop.

In 1855 the freehold was conveyed in the names of four trustees by deed, and enrolled in Chancery in trust for the purposes of a Ragged School, in perpetuity, so that the title is indefeasible.

Through the kind assistance of the late Mr. Lewis Glenton, who was at that time the treasurer to the committee, they were enabled at once to commence, and speedily to complete, the needful alterations in the building. Two rooms were constructed which would

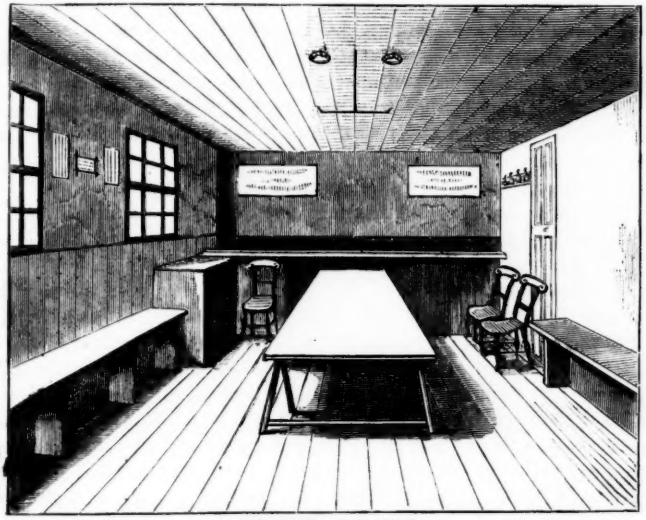


THE SCHOOLROOM.

accommodate about 300 children, and also enable the city missionaries to hold their meetings of the poor in the neighbourhood therein.

One room was then used for a girls' and the other for a boys' school, and there was a daily average attendance of 200 children, upwards of 400 being on the rolls.

In June of the next year the schoolmistress commenced a mothers' class, at which there was an average attendance of twenty women; and in the boys' school an industrial class for tailoring and shoe-making was formed.



THE NEW CLASS-ROOM.

In 1862, the two schoolrooms were thrown into one, in order to gain more air and space, and an evening school was commenced.

In 1863, an infants' schoolroom was constructed in the basement of the building, but in 1870, it was given up, as it was found to be too dark and damp both for the health of the little ones and their mistress. They were then taken upstairs, and a portion of the large room was partitioned off, as at present for their use.

In 1871, soon after Board Schools were established, this school was examined and inspected, and pronounced to be efficient as an elementary school in teaching power, space, and in a sanitary point of view. After careful deliberation by the committee, it was determined therefore to endeavour to continue it so long as friends would kindly supply the necessary funds for doing so.

Last year the abandoned schoolroom was reconstructed, with larger windows, &c., to admit more light and air, and more thoroughly drained, so as to form two convenient classrooms, suitable for Bible classes and mothers' meetings.

In October last it was determined to commence a "Working Lads' Institute" in connection with these schools, and the newly arranged rooms were thrown open for reading and quiet amusements, classes for instruction, and interesting lectures, five nights in the week, from 6.30 to 9.30 each evening, to be closed with the reading of the Bible and prayer.

Tea and coffee are also provided at a reasonable rate.

About eighty have constituted themselves members by paying the small sum of threepence per month, and more are coming.

Something may be due to its novelty, but to judge by appearances the Institute promises to be a success. Some few of the lads, beyond the elementary stage, have even taken up drawing and painting, and one or two exhibit considerable aptitude in such pursuits.

Interesting lectures and meetings are held once a fortnight, and it is now decided to have a gymnasium for the use of the lads, which we believe will be a source of great attraction.

The great aim of the Institution, as a whole, has been to reach the souls of those committed to its charge, and, as will be seen by the list of operations below, the points of contact are very numerous.

The Day and Evening Schools are under the conduct of an able master. The Sunday Schools are well attended, all the classes being under the care of intelligent and pious teachers. The Sunday Evening Service is always well attended, and on some occasions it is found necessary to close the doors before the hour of commencing, the room being quite full. It is very gratifying to find evidences of fruit in riper years, as shown in a consistent walk and conversation, and in faithful daily service to employers such as to call forth some marked expression of their approbation. Moreover, several of the old scholars have become Sunday-school teachers.

The Mothers' Meeting is well attended, and by the recent improvements in the building their comfort has been greatly augmented.

The Mission Service has been signally successful. There are many kind friends, too numerous to name, whose labours in the past and present have contributed to make this Institution a blessing to old and young. Amongst so many it is difficult to determine the grade of merit due to each; but there is one—Mr. H. C. Pierson—whom we must mention, for he has borne the burden and the heat of the day for very many years, and his labours have been most arduous and unremitting.

At the present time the following operations are carried on in this most useful building, an interior view of which accompanies this brief history:—

	Average Attendance.
A Mixed Day School	85
An Infant School	73
A Girls' Sewing Class	50
A Night School (three nights in the week) ..	27
A Sunday School	280
A Bible Class for Boys	12
A Children's Service on Sunday evening ..	200
A Mothers' Meeting (Tuesday afternoons) ..	25

A Band of Hope, numbering 190.

A Meeting for Parents (Monday fortnightly).

A Penny Bank.

A Library of 380 volumes.

A Working Lads' Institute of ninety members, with a good, suitable Library, &c.

The secretary regrets to state that owing to the death of many early friends, and the increased repairs needful for the old building, there is at the present time a debt of £30, and that there is great difficulty in raising funds sufficient to meet the necessary expenditure.

He also wishes to state that more voluntary teachers are much needed for the Sunday School at 3 p.m.

The artist who kindly sketched the schoolroom has given us the likenesses of two of the boys (p. 19), who are the caretakers for the time being. One of them, aged eleven years, is one of a family of nine children. The father, a labourer, had been long out of work, and unable to pay school fees. He has now been engaged as caretaker to the "Working Lads' Institute." The other, aged twelve, is one of three children in a family, whose father is a chopper of firewood, and is with difficulty able to provide for them. Both lads are intelligent, and generally well-behaved.

SHOEBLACKS—PAST, PRESENT, AND FUTURE.

Of the many agencies promoted and brought into working order under the auspices of the Ragged School Union, none have succeeded nor fulfilled the anticipation of its most sanguine promoters more than the Shoeblack Brigade. Early in the year 1851 several gentlemen who had felt the necessity of doing something for the poor boys who came into the Ragged Schools, but had no means of procuring either food or clothes, after several consultations, came to the conclusion of sending out a few boys to clean shoes in the streets, and on the 31st of March, 1851, the first five boys were set to work. They created a sensation—shoeblacks in uniform being unknown. They were patronised very much by the public, a large number only for the novelty of having their shoes cleaned. The work was very successful. The boys' and their earnings increased, which necessitated somebody to take charge of them who could give more time to the work than could be spared by business men. The first brigade opened was the Ragged School Shoeblack Society, now called the "Centrals or City Reds." In 1854 two more brigades were established—the "East London" (blue) and the "South London" (red). In 1857 three more came into existence—"North-West London" (red, black facings); "West London" (purple); "Islington and North London" (brown); and in 1858 the "Union Jacks," Limehouse. The work went quietly on for some years. Many brigades were established in the provinces and seaport towns, and it was not until 1869 that another brigade was opened at "Notting Hill" (blue), and still another in 1873, the "Tower Hamlets" (red).

Gentlemen of the various committees felt that something more could be done in assisting the boys and improving the method of carrying on the brigade than at present. The Reformatory and Refuge Union,

which had taken great interest in the work, through the liberality of W. E. Hubbard, jun., Esq., on the 10th February, 1875, invited all the masters of industrial, voluntary, and other schools throughout the United Kingdom to write an essay upon "The Best Method of Working a Shoeblacks' Home." A great number were sent in.* Two from London and one from Manchester were chosen. This created some material changes in the brigades, which were then only schools and refuges. They were made into "Homes" in every sense of the word —dormitories enlarged, and made more comfortable, being decorated with pictures and Scripture texts. The educational part was improved, and in three Homes placed under Government inspection, receiving grants; the playroom well supplied with all kinds of games, libraries augmented, entertainments, readings, and singing among the boys. Such now is the present state of the work. An outline of the work being done during the week perhaps will be interesting.

Sunday—Rise 8 o'clock, breakfast; Bible class, 10 o'clock; church, 11 o'clock; evening school, 7 till 9. Monday—Rise 6 o'clock, breakfast, prayers, sent to station, and all through the working days a similar routine. Return at 6 o'clock, wash, tea, school 7.30 till 9. Tuesday —Drill and inspection by honorary secretary of boys, earnings, savings, and general character. Wednesday evening—singing and games. Thursday evening, school 7.30 till 9. Friday evening, bath and games. Saturday evening—preparing for Sunday.

When we look back at the first year and compare the number of boys —24, and the earnings—£656, with the year 1881, with 306 boys and earnings nearly £12,000, it shows at once the immense strides the work has made. The returns for the past year show that 1,619 boys entered the brigades in London; 1,584 left or were discharged; of this number 600 were placed in situations or satisfactorily disposed of. The work of the shoeblacks' beadle dealt with 333 boys, and this number will show something of the work done and the class assisted:—

Investigated cases of boys admitted in brigades and found them satisfactory, 122; unsatisfactory, 37; characters found to be false, 7; detected attempting to go from one brigade to another, 16; transferred from one brigade to another, 49; sent to sea, 42; sent to brigades from the streets, 16; sent to industrial homes, 30; sent to situations, 5; declared by doctor unfit for the Navy, 2—333.

The brigades until late years depended very much on voluntary support, but at present all the Homes, with the exception of one or two, are self-supporting. All the brigades that were first started are still in existence, and in a satisfactory condition. In the past all the brigades depended upon the Ragged Schools to supply boys, but

* Prize Essay by T. W. Scarfe, to be had of the Union.

the School Board of London and other circumstances has so altered their work that very few cases are now sent. This is much to be regretted.

The future of this work no doubt will be great if carried on under good supervision. The desire of making them self-supporting tended very much to make them money-making institutions, but we are happy to state that at present the welfare of the boys, both morally and spiritually, is the great aim of all connected with the work; and if gentlemen thoroughly earnest in it will come forward and assist, the Shoeblack Homes will do what no other institution in the United Kingdom can do.

They have been the means of saving hundreds of lads who were fast drifting to prison and going headlong to destruction. The work they are doing now is one which is no cost to the ratepayer or to the State—feeding, clothing, educating, and placing out in life many who would be in our workhouses, reformatories, and prisons. They are, as it were, the lifeboat to many who are floating about and drifting into all kinds of sin and misery. We can only say, "God bless the Shoeblack Homes!—may they be the means of doing a greater work in the future than in the past or present!"

INDUSTRIAL EXHIBITION

At Morton Road Ragged School.

In connection with the above schools, the Second Annual Industrial Exhibition was opened on Wednesday afternoon, October 25th, by the Rev. H. Allon, D.D., in the presence of a large number of friends and visitors.

The schoolroom was very tastefully decorated with flags and banners, mottoes and texts, bannerets and pictures; also a considerable number of ferns and evergreens, which had been kindly lent.

On the right-hand side of the room there was a table filled with articles made by members of the Mission Church, consisting of oil paintings, drawings, needlework, dolls' crochet and woolwork, cloth and crochet counterpanes, brass chest of drawers, &c. Not only one, but all the articles on this table were well made, and deserve the highest possible praise.

Turning to the children's exhibits, of which there were about one hundred, we find great interest and skill displayed, especially in plain needlework, darning, beautiful texts worked on cardboard with silk and wool, pinafores, patchwork quilts, wool flowers, crochet, knitting, &c. The boys' articles consisted of models, boots, chest of drawers, tea-caddy,

aquarium, &c. One table was devoted entirely to plants and cress-shapes in various designs, and another table to specimens of writing—subject, the Ten Commandments.

The committee consider the exhibition a very great success, and a decided improvement on the one held last year, not only in the number of articles, but also in the workmanship and ingenuity displayed by the children. One pleasing feature was the interest the parents of the children took in the show. They crowded the Mission Room on Friday evening, when the prizes, consisting of books, workboxes, and writing-desks, about forty in number, were distributed by Mr. R. Stone, the superintendent.

HARVEST FESTIVAL

At Hamond Square Ragged School.

One Sunday afternoon in the autumn a Flower and Fruit Service was held. The quantity and quality of the fruit received, was the best index to the zeal and energy which all hands had exerted to make this *maiden effort to hold a Harvest Festival, a success*, and this it proved to be. This service being held with the idea of making the children take an interest in hospital work, each child was asked to bring something. The response was greater than had even been hoped for. Some of the children brought their own donations of fruit and flowers, while others, thinking that united action would accomplish more than individual effort, had put their contributions in their teachers' hands, so that he or she might lay out the money to the best advantage. The result was that two large tables were crowded with baskets of pears and plates of apples, and floral contributions showed up with great prominence, while on the wall beyond hung numerous bunches of very fine grapes. Near at hand on the reading-desk were placed miniature sheaves of wheat, barley, and oats, interspersed with additional grapes, and, to show that necessaries were as much the gift of the Creator as luxuries, some cabbages, turnips, potatoes, and tomatoes were also visible.

A by no means unimportant part of the service was the rendering of appropriate hymns, under the efficient direction of Mr. A. Stillwell. Mr. Lemon gave an admirable address, which was listened to with great interest and attention, taking for his text a part of the second verse of the eighth chapter of Amos, "And He said, Amos, what seest thou? And I said, A basket of summer fruit." Messrs. Cattell, Low, and Wood contributed to make the occasion an enjoyable one.

At the close of the service the contributions were taken by the teachers, who were accompanied by some of the elder scholars, to the Children's Hospital in the Hackney Road.

FLOWER SHOW

At Ernest Street Mission, Stepney.

The Third Annual (*Juvenile*) Flower Show was held on Wednesday, the 6th September, the Rev. J. Atkinson presiding. Considering that only those children who had trained the flowers themselves were allowed to show them, there was a very good display. Eleven prizes were given as an encouragement to them. A very good entertainment was provided, and an enjoyable evening could have been spent had the Mission Hall been large enough to have seated all those who came.

A praiseworthy effort is being made for the enlargement of the building. The teachers are working with might and main for this object. The Right Hon. the Earl of Shaftesbury and the Ragged School Union have expressed their confidence in the friends by contributing towards it.

PRESENTATION

To Retiring Superintendents, Messrs. Ramsay and Hayward.

In March last the teachers heard, to their intense regret, that Mr. Ramsay, who for twenty years has been one of the most earnest and faithful workers at the Hamond Square Ragged School Mission, and who for the last ten years has been superintendent of the Sunday Afternoon and Evening Schools, as well as of the Week Night School, had been appointed to the superintendency of the Mission in connection with Mr. Rowland's church at Hornsey, where he thought a wider field of service for the Master awaited him. This, of course, necessitated Mr. Ramsay severing his association with the school at which he had toiled for so long a time, with such persistent zeal, and which loved him so well. Only those who know Mr. Ramsay—and he is known beyond the circle at Hamond Square—can form any idea of the loss which that school has had to sustain through his resignation. Upon his resignation becoming known, it was unanimously decided to make some slight recognition of the estimation in which his services were held, and of the regard which all who had come in contact with him felt for him; but as hope was expressed that he might be led to reconsider his decision, there was some delay in carrying the intention out. On the day appointed for special prayer for Sunday Schools, Mr. Ramsay was asked to give the address to the afternoon school, to which request he readily acceded. At the close of the service the teachers, and most of those also of the evening school, had tea together, and the opportunity was taken to present to Mr. Ramsay, as a small token of their appreciation of his services in the past, and of their sincere wishes for his future welfare, "Geikie's Life of Christ," in two volumes, and five volumes of the

"Biblical Treasury," containing the New Testament. In making the presentation Mr. Douthwaite said that Mr. Ramsey had almost come to be regarded as one of the fixtures of the building, and that all were exceedingly surprised when they heard that his work there was over. It needed, he said, no words of his to sound the praises of what Mr. Ramsay had been and had done, for his life and his works spoke for themselves in terms more eloquent than anything which he could say. In acknowledging the gift Mr. Ramsay said that he should always look back with the greatest pleasure upon the time which he had passed at Hamond Square, and that it was with the utmost regret that he left the school at which he had spent so many happy hours, and made so many faithful friends.

A presentation was also made of Canon Farrar's "Early Days of Christianity," and "Mercy and Judgment," to Mr. Hayward, the gentleman who succeeded Mr. Ramsay in the post of superintendent. He had filled other posts for some years, and in his new office he displayed signal ability. His enforced retirement through removal from London was a matter of sincere regret to the teachers, and a great loss to the school.

OLD SCHOLARS' MEETING.

HATFIELD STREET RAGGED SCHOOL AND MISSION, GOLDEN LANE, E.C.

A MEETING of about 120 old scholars was held in connection with the above schools on Monday evening, October 9, 1882. Tea was prepared in the large schoolroom, the tables of which were plentifully supplied with ham sandwiches, cake, &c., &c. In a very short space of time the plates required replenishing, and one thing was very certain, that, although the old scholars had lost many of the tricks practised in their younger days, their appetites were by no means diminished. Hatfield Street Scholars always were noted for being able to do ample justice to that which was set before them (according to the statements of some old workers), and the rapid clearance that was made of the good things was full proof of the same. As one looked down the rows of tables it could scarcely be credited that they were all old scholars. Some had the appearance of persons occupying a good position in life, and we are glad to know some are. Many who were once brought to school in their parents' arms had now grown to sturdy manhood, and many of the former girls were now mothers, with their infants in their arms.

Several of the old teachers had the pleasure of shaking hands with their former scholars, and the "How do you do?" with a smile, and "God bless you," with a hearty squeeze of the hand, showed that although there had been a long separation, the love which energised and carried

the teachers through so many difficulties in years gone by, had not abated.

Mr. Beament, the present treasurer, who occupied the chair at the after meeting, said some very hearty and appreciatory words.

Mr. Thomas Smith said he was engaged as a teacher in the school as far back as 1869, and was now thankful to see some of the fruits of his labours before him.

Mr. Hatherill, an old scholar, said at one time he was one of the worst boys in the school, and gave as much trouble as he possibly could. He now thanked God that the truths he had received in the school when a boy had come home to him, and had been the means of his embracing Christ as his Saviour.

Mr. Hatherill, junior, brother to the above, said he was thankful for the blessing he had received in the school. He was now engaged in Mission work, and especially temperance work, being the conductor of a Band of Hope.

Mr. Green, the present superintendent of the Boys' School, said he had often gone home at the close of the Sunday Evening School much dispirited, but after what he had seen and heard this evening, so many testifying of salvation through the instrumentality of the present school, he could not do anything else than bless the Lord and take courage.

Mr. George Stanley said he well remembered the first time he came into the school his teacher had a black eye. He did not believe that his teacher had been fighting, but feared he had received it from some of the bigger boys. He blessed God for the way He had led him to Himself, and also stated that he was now in Mr. Spurgeon's college.

Mr. Cadman, a present worker, said a few hearty words, and was followed by Mr. Gardner, who said it made his heart rejoice to listen to the grand testimonies of love to Christ that had been given this evening.

The meeting was thrown open for the old scholars to make any remarks, to which several responded.

Mr. Nettinger, who had been a teacher, said he had always found God true to His word. In his boyhood he had been selling matches and laces in New York, and at times of distress he had lifted his heart in prayer to God, and the means were sent whereby he could get food to eat.

Mr. Drayton and the chairman followed with some appropriate remarks. The meeting was brightened with hearty singing. All on leaving felt that this meeting would be a bright spot in their memory.

The lease of the building is running out. It is to be hoped that an institution which has been so fruitful of blessed results will be able to continue its grand career.

KENT STREET RAGGED SCHOOL, LANSDOWNE PLACE.

Teachers and Friends at the Pastors' College Rooms of the Metropolitan Tabernacle.

A Description and a History.

This meeting took place on Saturday evening, November 4th, 1882. Over a hundred sat down to tea at 5.30, and until the time came round for the speeches there was no lack of entertainment, vocal and instrumental music, as well as a collection of curiosities, enabling the company to pass the time pleasantly.

Kent, or Kentish Street, is certainly one of the oldest thoroughfares of southern London, and it is a singular fact that for centuries the street has retained the character of being one of the most disreputable quarters of the metropolis. As persons acquainted with the topography of the great city are aware, Kent Street was of old the main highway out of London to the south-eastern provinces. It was necessarily the route pursued by the Canterbury Pilgrims, whose adventures Chaucer has so picturesquely described; and the narrow lane only ceased to be a main thoroughfare when Great Dover Street was constructed early in the present century. As long ago as the early part of the seventeenth century the place had already contracted a bad odour; it was squalid, ill-built, and the chosen abode of broom and brush makers. The gossiping old newsmonger, John Evelyn, happened to know of one broom-man who, in the course of his regular trade, and in a supplementary traffic in kitchen-stuff, became "so blessed that he became a very rich and a very honest man." There is, perhaps, no street in all London that has witnessed so many striking historical episodes. In the old times, when people were quite as proud of mighty London as we are ourselves, this wretched abode of squalor and of crime was an especial eyesore to sensitive people who travelled from Dover or other places on the south-eastern coast. "A foreigner, in passing this beggarly and ruinous suburb," remarks Smollet, "conceives such an idea of misery and meanness as all the wealth and magnificence of London and Westminster are afterwards unable to destroy. A friend of mine, who brought a Parisian from Dover in his own postchaise, contrived to enter Southwark when it was dark, that his friend might not perceive the nakedness of this quarter." When Thomas Cranfield, the humble tailor and pioneer philanthropist among the London poor, first turned attention to the condition of the pariah classes, Kent Street, in point of savage degradation, probably surpassed anything of the kind to be met with in all England. According to one description, "Gipsies, thieves, and such-like characters were to be met with in almost every house; and men, women, children, asses,

pigs, and dogs were often found living together in the same room." Cranfield and his wife for a time laboured alone, but they lived to behold a change for the better come over the face of their singular constituency, by sheer hard service laying the foundations of the Southwark Sunday School Society.

Mr. John Wilson gave an interesting sketch of the institution, and of Kent Street as it was in other days. He said that forty years ago there was no Ragged School in Kent Street; for although there was a Sunday School, there was no place where the outcast children could be taught and trained, so as to be saved from the vice and drunkenness which everywhere abounded in the courts and alleys around them. At that time it was not safe for a respectable person to walk along the main street; and as regarded the courts and alleys on either side, they were seldom invaded by any save the wretched, poverty-stricken inhabitants. Many of the houses were provided with secret passages, cupboards, and vaults, and in these, on hearing the sound of an officer's footfall, lawbreakers were safely secreted. One day, about thirty years ago, however, a quiet, dignified gentleman might have been seen walking along Kent Street, and, after looking about on all sides, he at last addressed one of the many groups of ragged and dirty urchins why they did not go to school. It was soon discovered that there was no school to go to, and, wishing to remedy such a condition of things, the gentleman called a meeting of friends, the result having been that a couple of rooms were rented in George Yard, in the centre of the worst part of the lowest neighbourhood in London. The children were only too glad to come to school; they would be found waiting for their teachers at the doors, although when inside they would occasionally, if possible, appear to be rougher and noisier than they were without, blowing out the candles and creating much confusion. Still, a good work was done, and ere long a larger house had to be taken in Clarendon Street. This in turn gave place to the present Lansdowne Place Schools, the cost of which was partly paid by subscriptions sent in by inhabitants of Southwark and the neighbourhood. The building was opened in 1852 by the Lord Mayor of that year, who was accompanied by the Earl of Shaftesbury, Judge Payne, Mr. S. Morley, and others. For years the work was carried on by those who had been instrumental in founding the school; but in the course of time some died, others removed, and no Sunday School was carried on for two years. The friends at Surrey Chapel then came on the scene, but owing to lack of support the operations again collapsed. At length, in November, 1866, Mr. Wilson and a band of teachers, who were chiefly connected with Mr. Spurgeon's church, recommenced operations; and these friends have maintained the work, in spite of many trials and difficulties, to the present time.

Mr. F. Passmore, the superintendent, made a statement of the work carried on at the school—viz., a Penny Bank, a Sewing Class which was attended by more than sixty girls, a Parents' Meeting, a Band of Hope, Recreation Meetings, and a Library; so that on nearly every evening of the week the children were attracted from the vicious associations of the streets.

An appeal for help was made towards necessary repairs.

This is one of the oldest Sunday-school sites in London, and the district is as needy as ever it was.

THE RIGHT HON. W. E. FORSTER, M.P., ON EDUCATION.

In the first draft of the Education Bill London was not included. They thought it desirable to provide for London by a separate Bill, and to get the experience of the rest of the country, but he was glad that London was included in the Bill that was passed. The difficulties were much greater than were anticipated. They were not aware of the state of ignorance that existed, and consequently the work that had to be done was greater than they had foreseen. Those who had read Mr. Buxton's recent speech would see what had been done, but much yet remained to do. Last evening—he thought it was good Sunday work—he made a comparison of the number of children of school age in London and in England and Wales, and he found that in England and Wales the number was 5,020,000, and in London 733,000. The accommodation provided in England and Wales, including London, was for 4,400,000 children; in London it was for 531,000. In England and Wales there were only 17 per cent. of the children without school accommodation, but in this metropolis there were 27 per cent. without. That showed the work that would have to be done in London. Comparing London with large provincial towns, he found that in Leeds the number of school children was 65,500. He had not got the accommodation provided for Leeds, but the number on the register in England and Wales was 4,045,000, in London 526,000, and in Leeds 58,000, the result of which was that 77 per cent. of the children of England and Wales were on the register, 72 per cent. in London, and 89 per cent. in Leeds. London was not so bad in comparison with the rest of the country as regarded the number of children on the rolls, as it was with regard to the accommodation. It was 73 per cent. in respect of accommodation, as against 83 per cent.; it had 72 per cent. on the register, as against 77 per cent. in all England and Wales. That was a

very encouraging fact, and showed how much their Board, with its accommodation, were getting the children into the schools. Another encouraging fact was the average attendance. In England and Wales it was 54 per cent. of the school population, in London it was 56 per cent. London was the largest city in the world, and the order maintained was marvellous; but the number of its criminal class was alone sufficient to constitute a city in itself, and the number of boys untaught would, if they had known it at the time the Act was passed, have utterly appalled both the members of Parliament and the Privy Council. Well, the Board would have to provide the accommodation however the rates were affected; and he entirely agreed with the remark of the chairman, that they must anticipate the increase of the metropolis, and that the children must not be rendered unable to go to school by there being no school places for them. In one respect education was a matter of greater necessity now than it was in 1870; for this reason, that at that time there was a large portion of the population uneducated, but now that portion was a comparatively small one, and a boy who was not able to read and write was now almost helpless. The work of the Board in London had, on the whole, he believed, been done economically. Their revenue was now little short of a million, and they should have able men to administer it; but if ever there was an illustration of the old proverb of penny wise and pound foolish it would be in the paring down of the rates so as not to give the best education that could be given. There were two or three matters that would come before the next Board of very great importance, to which he would refer. There was the movement to carry on the schools altogether free. He understood the Chairman of the Board to say the whole question lay in what the increased attendance would be—whether the increased attendance would justify the increased expense. But there was another question also to be borne in mind, and that was that it was a serious matter absolutely to relieve the parents from any part of the cost of education. However, that was a matter on which they would form their own opinion. Another, perhaps, even more pressing question was whether they would or would not have any higher Board schools. He thought there was much to be said for them. After all, they were only an attempt to give the children all the advantages which the Education Act provided. Nothing was taught in the higher Board schools that was not contemplated in the Act of Parliament and the Education Code. The endowments ought to be used for educational purposes, but he had a great notion that one of the best uses to put educational endowments to was to provide for clever boys at school up to the technical school or to the University. There ought to be a higher fee charged in the higher

schools, but at the same time it ought not to be required from those who were too poor to pay it. Higher schools had been established in Bradford, not without opposition, but there would be ten times more opposition to a proposal to discontinue them. One objection made to the higher schools was that the poor ratepayers would be paying for the education of the well-to-do children; but a very large number of the poor ratepayers were parents who were getting an immense boon, for they got their children educated for 25 per cent. of the cost, and they ought not to grudge the little more that was expended in the higher education. The class who would send their children to the higher schools would be the lower middle class, who were now taxed in proportion to their means more heavily than any other class, and, after all, the additional expense of the higher schools was a mere trifle.

MR. MUNDELLA, M.P., AT SHEFFIELD.

PRESIDING recently at a conference in the Sheffield Temperance Hall, attended by 2,000 officers and teachers connected with the Sunday School Union, Mr. Mundella, M.P., delivered an address upon religious instruction and secular education. The right hon. gentleman, who was received with loud cheers, said he wished to point out the general bearing of education on the question of religious instruction. Sunday schools were essentially English both in their origin and character. They were a spontaneous growth to meet the terrible want that was felt in the minds of pious and philanthropic men of a century ago. Mr. Hartley, of the Statistical Society, had given him an estimate of the approximate figures, and they showed that there were at this moment four million of children in the Sunday schools of England and Wales, and 420,000 teachers. There could be no doubt that for fifty years prior to the passing of Mr. Forster's Act of 1870 the numbers of children attending Sunday schools would more than double the number in attendance at day schools. Every Parliamentary return showed that when making a comparison they must remember the number in attendance at Sunday schools excluded the infants, who, however, attended infant day schools, and was mainly made up of scholars ranging three or four years older than children attending day schools. The Sunday school had been a school for the moral and religious training of the great mass of the English people for more than three generations before the passing of the Education Act of 1870. It was impossible to estimate how large a factor these institutions had been in the social and religious history of the past century. Although the

Sunday school had been running its race with the day school, yet the day school, having statute law and compulsion behind it, had gained very largely on the Sunday school, and was now ahead of it in point of numbers. He did not believe that intellectual training without moral and religious training would make a man a better citizen, father, or husband. He had the strongest faith in it making him more refined, less brutal, more self-respecting; but after all that which was to make him an upright, sterling man was the fear of God before his eyes. They heard it constantly said by some (and he did not think they had taken much trouble to inquire), that the Act of 1870 had divorced education from religion. When secular education was made obligatory upon the whole population it was absolutely necessary not to divorce religious instruction from education, but to separate religious and secular instruction, in order that the parent might choose whether his child should have religious instruction. Since the passing of the Education Act religious instruction had improved and not retrograded, and no harm had been done, but good, by the separation of religious instruction from secular education. It might be said roundly that there were four millions of children receiving public instruction in public elementary schools, and the same number in the Sunday schools. They knew what kind of instruction was given in the Board Schools. Was it moral in its tone and tendencies? were the children receiving sound Biblical instruction or not? He heard from Churchmen and Nonconformists that the instruction given in the Board Schools would compare with the instruction given in the denominational schools, and that was an enormous gain. Now, what was going to be the future of the Sunday schools, because it was a significant fact that four millions of scholars were attending them? Indeed, the fact established in his mind beyond any question was that the great masses of the people of this country, notwithstanding the irreligion amongst all classes, were not anti-religious, were not as a mass hostile to religion. Could he give them better evidence than the fact that they send their children to the Sunday schools? That was the best possible evidence that the parents, however neglectful of personal religion, did desire that their children should grow up in the fear and knowledge of God, and that they recognised the principles and obligations Christianity imposed upon them. The future of the Sunday schools depended very much on the character of the teachers and the teaching they gave in those schools. In the future, as it had been in the past, Sunday school teachers must look well to their responsibilities. He was very doubtful about competitive examination in religious teaching amongst the children. He thought they should be encouraged, and not discouraged. But he wished to point out that they would have to introduce

considerable changes in the character of their teaching. Their schools must be made brighter and more cheerful, and their teaching be more elastic. He did implore young men not to set themselves up as lay preachers, imitating the parson, and preaching small sermons. They must not make religion a bore to the children; they must make it attractive. It was, he thought, Haliburton who told how often the deacon's sons went wrong and the parson's daughter got married out of the windows, attributing their conduct to the fact that religion had been made rather a terror than an attraction to them in their youth. The subject was one of the gravest importance, because if they lost their scholars from the Sunday schools they might depend upon it that it would be a tremendous loss to English society in more ways than one. Concluding, he advocated the provision of more class-rooms as an improvement upon the large schoolroom with its Babel of voices, and said it would be so much the better if the class rooms were brightened with flowers and carpeted. He spoke in favour of bright music, but affirmed that, whatever their method or system, the true power of the teacher lay in the force of his own character, in the depth of his own convictions, and the consistence of his life.

WEST GREENWICH RAGGED SCHOOL, BRIDGE STREET.

Formation of a Working Lads' Institute.

A very interesting meeting of the old scholars of this Ragged School took place on Thursday evening, 12th October, in the schoolroom. About eighty lads, all of whom were above fifteen years of age, and many in good situations in the neighbourhood, had been invited to a good substantial tea, and to meet their teachers and some friends from the Ragged School Union, to receive a plan of a Working Lads' Institute, which it had been determined to commence in the two rooms which have lately been constructed in the basement of the old building. The bright faces of the lads, and their respectable appearance, were a cheering sight.

At the after meeting Mr. Pierson, the honorary secretary, presided. Mr. H. R. Williams, one of the Committee of the Ragged School Union, gave the lads a very kind and practical address. Mr. Kirk, the secretary of the Ragged School Union, said a few earnest and affectionate words.

Mr. Charles McClure then addressed himself to the main business of the evening. He said that two rooms would be open for reading and quiet amusement, such as chess, draughts, and dominoes, every evening except Saturdays and Sundays, from 6.30 to 9.30. p.m. There would also be classes for instruction three evenings in the week. Kind friends

had undertaken to give occasional lectures on various interesting subjects, and if possible a small gymnasium would be formed. Each evening will be closed with the reading of the Bible and prayer. The payment of threepence per month in advance to constitute membership.

Their well-known friend and former teacher, Mr. C. J. Jordan, said a few fitting words, and the chairman, Mr. H. C. Pierson, the present friend of all the boys, and their parents too, and who has taken a life-long interest in the school, followed with a few hearty words.

Over seventy lads have become members. Tea and coffee are supplied at one penny a cup. The institution has the air of life and prosperity about it.

LOWER PARK ROAD RAGGED SCHOOL.

Opening of a Working Lads' Institute.

On Friday evening, November 24, 1882, an invitation tea was given to forty-seven lads, some of them being of the roughest kind. The after meeting, at 8.30, was presided over by the vicar, the Rev. R. O. T. Thorpe. The chairman called upon Mr. Allsopp, the Secretary of the Institute, who stated that the object of the tea meeting was to get the youths together to inform them that they intended opening the room as an institute for recreation and instruction. Books and papers to instruct, and games to amuse, had been amply provided, and refreshments will be supplied at a small cost. The rules were read, and the advantages of a Lads' Institute insisted on. Mr. Curtis, of the Ragged School Union, Mr. Parsons, secretary of the Ragged School, and the chairman, followed with some good telling talk. Some fourteen lads joined the first week.

Thanks are due to kind friends for timely help. The committee of the school gave two guineas. A gentleman (a stranger) gave an urn for coffee or tea, and some of the serials and papers on the tables will be gifts also.

ABNEY WORKING GIRLS' INSTITUTE.

This refashioned operation is conducted in the infants' room of the Board School, High Street, Stoke Newington, under the superintendence of Miss Robarts, who is aided by several other ladies in its conduct. The girls, who number some some forty or fifty, are allowed to choose what they will engage in. Some elect to do needlework, others to engage in amusing games, while some prefer reading the literature that is provided, or going into class to read, write, or cipher. The experiment made with the girls has thus far proved a success. A warm room, well lighted, and kind friends who welcome the girls, with the liberty

granted, and the entertainment provided, secure a good attendance, and, moreover, good behaviour.

A WORKING LADS' INSTITUTE FOR DEVONPORT.

A FEW months ago the Rev. M. R. Moore, one of the curates at Stoke Damerel, took up the question of opening a suitable place of resort for such of the working lads of Devonport as hardly came within the pale of the Y.M.C.A. He consulted with the Mayor (Mr. G. T. Rolston), and it was determined to hold a public meeting on the subject, and the outcome of it was the appointment of a working committee. A building containing suitable rooms was met with and secured. The premises required extensive renovation, which has been accomplished at a cost of £200. On the ground floor is a large room, which will be set apart for meetings and lectures. The room immediately behind this will be furnished as a gymnasium, whilst the apartment occupying the whole of the top storey will be used as a recreation room. Tables with the local newspapers and periodicals have been provided, and for the amusement of the lads, chess, dominos, and a bagatelle-table have been added. A lending library will also occupy a portion of the room. Boys of fifteen years and above can join the Institution and receive all its advantages for the nominal fee of twopence per week.

On Wednesday the Institute was formally opened by the Mayor. His worship said an institution like that would do much in preparing the lads, although they might be of humble station, for after life. It had been said that there was more lawlessness among the young now, than in what some people were pleased to term the good old times. This was perhaps true, for children were then possibly taken better care of, but he thought the Working Lads' Institute would do a great deal to remedy so undesirable a state of things.

The Rev. M. R. Moore stated that the movement was the outcome of temperance meetings for lads held every week at Stoke, and of a Bible Class held every Sunday afternoon for working boys. The place would be open every night and on Sunday. Lectures would be given every Wednesday evening, and it was intended when the necessary funds came in to establish a Night School in the room, which still required renovating. At present, indeed, it was intended for three nights in the week to hold a school in the room in which they were then assembled, viz., the lecture-room. As the Institute progressed the Committee intended establishing a Penny Bank and a Clothing Club, and, in short, the lads would not only be kept out of harm and given an education, but they would be taught how to economise. The committee desired to work the Institute on broad, unsectarian lines. The meeting then terminated.

In Memoriam.

MR. JOHN LEYLAND.
MR. THOMAS WILLIAMS.
MRS. S. JAMES.

MR. JOHN LEYLAND.

A BEAUTIFUL and unique memorial card lately received, tells a bright, yet pathetic tale of one who for energy and great administrative ability, as the manager of Industrial Homes, in most respects stood at the head of his class.

The card contained the following statement and verses :—

In Loving Remembrance of

JOHN LEYLAND,

(Of Wandsworth Common and Byfleet, Surrey.)

Who passed away, October 7th, 1882,

AGED 67 YEARS.

INTERRED AT NORWOOD CEMETERY.

"Dei Gratia sum quod sum."

Dauntless of nerve, of iron will,
Zealous each duty to fulfil,
His work is nobly done.
Work that for years to come shall live,
And wide extended blessings give,
Though now his race is run.

The wealth that to the Lord he owed
Unstintingly he oft bestowed
Old age and want to cheer.
And generous were the gifts he made,
Some Christian enterprise to aid,
Or House of God to rear.

Now he has gone before the throne, Pleading no merit of his own,
RESTING IN CHRIST ALONE.

E. S. G.

A paper on him and his great life-work, by Mr. A. Wells, with an illustration, will appear in our next number.

MR. THOMAS WILLIAMS.

On the 7th of October, passed away Mr. Thomas Williams, at the somewhat early age of fifty-nine, lamented by all who knew him. His early years were spent amidst the beautiful scenery of North Wales, in a place called Beaumaris, where, under the influence of pious parents, he was taught to love and fear God, but, like many young men who leave home to seek their living in the Great City, fell under evil influences and trod the beguiling paths of sin and folly, so that for several years his career was like unto that of the Prodigal son.

But, happily, very soon after the opening of Menotti Street Mission (which was in July, 1868), Mr. Williams came to the Sunday evening services, which he regularly attended. After a few months he expressed a desire to become a member of a Christian Church, which desire was fulfilled, he being received into the fellowship of the Trinity Congregational Church, Mile End, of which the Rev. William Tyler is the minister. His next important step was to undertake the Christ-like office of Sunday-school teacher, the duties of which post he filled with great satisfaction. His work has borne fruit. Several of his scholars are now teachers in this, and other Ragged Schools.

During the last few years he suffered much "from want of employment and feeble health," but his experience at such times was "that man's extremity is God's opportunity.

In the early part of last December he sustained a serious loss in the death of his wife. On Monday, the 2nd of October, he went to business for the last time. On the Wednesday following he had a fit, from which he never rallied. A lady friend at his bedside asked him if he was trusting in Jesus. Being unable to speak, he grasped her hand very firmly, and looked up to denote that all was well, and three days afterwards he fell asleep in Jesus.

MRS. S. JAMES.

After a lengthened and painful illness, borne with great Christian fortitude, Mrs. James, for many years a devoted teacher at Little Camden Street Ragged School, passed away to her reward and rest, on Thursday, November 9th, 1882. For very many years on Sunday evenings she sought to bring some of the roughest, and those most out of the way, to the feet of Jesus. Her quiet, patient, persevering, and loving ways were eminently successful, and letters from old scholars the world over bear gratifying testimony to the vitality and productiveness of the seed sown. At the funeral, at Highgate Cemetery, a large circle of friends and fellow-teachers met to express their love and sympathy for her bereaved and honoured husband, the superintendent of the above school.

Notices of Books.

Sunday Evenings with my Children. By the Rev. Benjamin Waugh. (Isbister and Co., 56, Ludgate Hill).

"To help parents in the pleasant duty of awakening young hearts to the moral loveliness of God, chiefly as He is revealed in the person of Jesus Christ," is the aim of the writer, and most admirably he has performed his task. These services, forty-two in number, consist of a hymn, a lesson from Scripture, and an address founded on some suitable text. The stories and anecdotes told are as clear windows which let in refulgent day. The book is profusely and charmingly illustrated.

Britain's Black Sin; or, The Horrid Habit of Profane Swearing, Truthfully Depicted. (Passmore and Alabaster, 4, Paternoster Buildings, E.C.)

Also containing accounts of many surprising judgments, as well as divers terrible and seasonable warnings to the thoughtless of both sexes, both old and young; all being well authenticated by creditable witnesses, and necessary to be universally known. With infallible recipes for the cure of the common vice of swearing, now pressed upon the acceptance of readers to their temporal and everlasting benefit."

An excellent pamphlet. Buy it, read it, and widely circulate it.

THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

Boy's Own Annual and Girl's Own Annual.

These are the, yearly volumes of two most admirable serials, the *Boy's Own Paper* and the *Girl's Own Paper*. Good wine needs no bush. Neither do these books need any recommendation. In some respects they improve from year to year. What sensible parent would be without such an innocent and instructive resource for the leisure hours of the boys and girls growing up about him? These weekly papers were brought out to counteract the bad influence of a highly pernicious, and grossly immoral literature, and the undertaking has succeeded as it deserved to do.

The Cottager and Artisan. (Yearly vol.)

A well-illustrated serial, containing short and telling stories, which are pervaded by a tone of simple piety. Some of its best papers are in very large type.

The Tract Magazine.

This pretty portable volume is an illustrated religious periodical. In its pages divine wisdom assumes an attractive form, so as to allure youthful minds.

The Child's Companion.

This is a sensible, interesting, profusely-illustrated, and therefore most attractive book. It merits its title of the *Child's Companion.*

The Illustrated English Reader. Nos. 1 to 6. (Messrs. Collins and Sons, London.)

This is a most excellent series. It is good and cheap. The type is excellent. The pictures enliven the pages. The subjects are graduated to suit the requirements of tender years, and in the more advanced books the selections are taken from the most eminent writers, which are very interesting and highly instructive. Such books should be in all schools and in all children's libraries. The attention of the dullest is won by their fascination, and the art and habit of reading will be promoted almost insensibly by their eager perusal.

Collins's Round-Hand Writers.

These copy-books are the best we have met with. If continually used the formation of a bold and conspicuous style of writing is inevitable.

Drops and Rocks, and other Talks with Children. By Eustace R. Conder, D.D. (Hodder and Stoughton, Paternoster Row.)

This writer is well known for his ability, and his power to talk to children is not among the least of his vocations. Parents and teachers, we exclaim, as we read this book, have no excuse for indulging in vague and insipid talk. With such a book at hand they can make almost any child happy for half an hour. Such books as this and another we have referred to should be in the homes and hands of all who are interested in the spiritual welfare of the rising generation.

Infant Class Management, a Manual for Infant Class Teachers. By Mrs. Lewis. (Sunday School Union, Old Bailey.)

A very helpful book, tone excellent, lucidly written, and pregnant with good sense. The remarks on the comparative disuse of the memory are most pertinent, and the breadth of the writer's views on the aids to the cultivation of the imagination will, it is hoped, act as a solvent on the prejudices of stolid objectors.

Sam and Tim; or, Pebbles for Polishing.
(Sunday School Union, Old Bailey.)

A touching story. Parents in comfortable circumstances will do well to buy this book for their children. Its perusal will engender pity.

A Service of Song. The Underground Railway. Complete with music, 4d. Can be had at 31, Mile End Road, and Dyer and Bros., Paternoster Row.

It is pleasing to note the multiplication of services of song at a time when the subject of healthful recreation for the young is of growing importance.

"The Underground Railway" has been compiled by Mr. Edwin H. Kerwin, of the Tower Hamlets Mission, to set forth the horrors of slavery. It consists of a varied selection of original songs and pieces set to music, interspersed with consecutive readings from the life of Levi Coffin, the abolitionist. The title is not happily chosen, but the hymns are apposite, and the music, by Mr. Day Winter, evinces considerable merit.

The Sunday School Chronicle

needs no commendation from us. It is the special organ of our sister the Sunday School Union, and is most ably conducted by a practical Sunday and Ragged School teacher. As a weekly serial it is replete with all kinds of teaching helps, notices, and information upon Sunday School work all over the world, and we heartily wish it increased prosperity and influence.

Correspondence.

ST. JAMES'S, HOLLOWAY.

To the Editor of the Ragged School Union Quarterly Record.

DEAR SIR,—The varied nature of our work is illustrated by an effort lately commenced by the Rev. E. A. Stuart, the vicar, for the benefit of elder lads and men of St. James's, Holloway. A Night School has been formed from the attendants at the temperance meeting. Having become sober, the men—some of the roughest—evince an eager desire to learn, and ladies from the congregation have volunteered to teach them. The work promises to be of great interest and importance. Speaking of men's Night Schools recalls the flourishing work at Mildmay, where about 500 meet to enjoy the benefit of the Night School. The classes are mostly taught by the deaconesses and other ladies, under the efficient superintendence of Mr. P. S. Badenoch. The subjects range from the alphabet to languages, geometry, and the higher branches of learning. The spiritual influences are not subordinated to the mental.

I remain, dear Sir, yours &c.,

EGLISE.

Notices of Meetings.

NELSON STREET, CAMBERWELL.

The second exhibition of articles made by the children was lately held, with more success than the first attempt last year.

An interesting parents' tea-meeting took place in October. The room was full, and addresses were given by the Rev. Robert Dawson, secretary of the London City Mission, Mr. John Kirk, and other friends.

The Sunday Morning Breakfasts have been continued through the year, and more than 10,000 meals have thus been given to destitute adults. The subsequent Gospel services have been greatly blessed. The other operations are flourishing.

KING EDWARD SCHOOLS.

On October 25th there was a special meeting of teachers to consider the winter's work. In the regretted absence, through illness, of the superintendent, Mr. Charles Montague, the chair was taken by Mr. John Kirk, of the Ragged School Union, and a very full programme of work was prayerfully resolved upon.

A month later witnessed an interesting meeting of a sewing party from Upper Clapton. Under the conduct of Mr. Josiah Goodman, a large number of comfortable garments, made by loving fingers during the year, were distributed to poor children, accompanied by some earnest, cheering words. It was a happy idea to bring together both recipients and benefactors, to their mutual profit and pleasure.

[N.B.—In our last issue a mistake occurred which we are anxious to correct. *Mr. Charles Montague*, who is the indefatigable honorary superintendent of the King Edward Ragged Schools, *is also the honorary secretary*, and by whom subscriptions will be gladly received.—ED.]

REOPENING OF THE MORLEY ARMS BRITISH WORKMAN, TREDEGAR ROAD, BOW.

On Monday evening, Nov. 20, a large company assembled at a tea and public meeting to celebrate the reopening of this well-known coffee palace, which has undergone extensive alterations, costing £500. Samuel Morley, Esq., M.P., presided. Mr. A. Farnan read the report, which gave a summary of the work done in connection with the institution since its commencement sixteen years ago. The work made rapid progress, and land was purchased for a new building. The first stone of the hall was laid in October, 1872. Alterations were made in 1877 to meet the increased demands. The total cost of building, including freehold site, was £3,800. The alterations just effected had cost £500, of which £160 remained to be subscribed.

F. A. Bevan, Esq., moved the adoption of the report. He considered Gospel temperance to be of paramount importance; also that coffee palaces would not succeed until they were a commercial success as well as a philanthropic movement.

T. H. Fordham, Esq., said he believed that the new phase of Gospel temperance would work a

great change in the drinking habits of the people of England.

The report was unanimously adopted.

The Chairman said the greatest problem of the present day was how the people were to be reached, and his belief was that it would be through the agency of the people themselves. The people did not see enough evidence of true piety among the professors of religion, and therefore did not believe they were in earnest. He believed that the word Christian meant neither church nor chapel, but Christlike, and the more they could build up and strengthen that principle among the people, the better they would be able to arrest the spirit of infidelity and listlessness which was so common. Happily this state of things was being completely revolutionised.

The Rev. Wm. Tyler drew special attention to the advantage of a library. He offered to give 100 volumes towards the formation of a library in connection with the British Workman.

After a few remarks from John Green, Esq., the chairman said he was an extensive shareholder in coffee palaces, and could not get a dividend. He was afraid they did not make the right article. The safety of England was in the intercourse of classes. He had spent a very happy evening, and would take a third part of the debt on the new building. He then declared the coffee palace open, and wished it a good and profitable trade.

The meeting was addressed by Mr. Holland and other gentlemen.

KENTISH TOWN MISSION.

The opening of the above mission, lately known as the Kentish Town Ragged School, which for sixteen years has had its home at Rochester Mews, Rochester Road, took place on Wednesday evening, November 1st.

The Right Hon. the Earl of Shaftesbury presided. From a statement submitted to the meeting it appeared that in consequence of their being obliged to leave the old building in Rochester Mews to make room for the Kentish Town improvements, the railway arch in Wilkin Street, which was used as a "penny gaff," and frequented by the worst of characters, was secured and adapted for mission purposes at a cost of about £30.

The Hon. Secretary, Mr. W. F. Seagrove, read a report which stated that the Kentish Town Ragged School, under Divine Providence, was started in 1866, in Rochester Place, by Mr. George James, the present superintendent, assisted by Mr. Spalding and other friends. There the work was vigorously and continuously carried on, up to the previous week, when the building was given up to the Metropolitan Board of Works, who had acquired it some months previously under their compulsory powers. The committee experienced considerable difficulty in getting a suitable place. Ultimately they found the present building. They wished to reach those children whom other schools and agencies would not or could not touch, and they were pleased to think the school in its present position would effect that. The various agencies of the school continued in full force. The Day School would be kept up in the new premises, and on Sundays, as heretofore, the school would be kept open

three times a day, for morning, afternoon, and evening services. On Monday evenings the girls would be taught reading, writing, and arithmetic; and on Thursdays needlework and sewing. On Wednesdays and Fridays the rough lads—many were very rough—would also be taught reading and writing, and the Gospel of the Lord Jesus Christ put before and pressed home to them. On Tuesdays the Band of Hope would meet, so that with extra services and other work, such as the Penny Bank, the Boot and Shoe Club, &c., the new place would be well used.

Mr. George James, superintendent, founder, and treasurer, made the financial statement, which showed that they required about £30 to put them all right just now. He started the Ragged School sixteen years ago, feeling that there were many that ought to be brought under the kind influence of Christian people. He therefore took a workshop in Rochester Mews, in the rear of his house, where they had remained until now. Referring to the work carried on, the speaker remarked that *about* 130 *of the boys in the school had gone for soldiers, and were now spread all over the world.*

The meeting was also addressed by Messrs. Gunn, R. J. Curtis (Ragged School Union), and others, after which the Earl of Shaftesbury, who was received with hearty and prolonged applause, made a most effective speech.

LAMBETH RAGGED SCHOOL SOCIETY.

A most amusing and entertaining lecture was delivered on Monday evening, Nov. 10, at the North Brixton Parochial Room, by the Rev. C. H. Grundy, M.A. A more appropriate subject than the "Streets of London" could not have been chosen as the subject of a lecture for the benefit of the Lambeth Ragged School Society. The chair was taken at eight o'clock by the Rev. Canon Hussey, D.D., Vicar of Christ Church, and the hall was crowded.

The reverend lecturer referred to the various occupations of the London street arabs, illustrating his remarks with experiences from his own intercourse with them. The newspaper boys, the little match-sellers, the crossing-sweepers, the shoeblacks, the flower-girls, and all the well-known street occupations of the London poor, were referred to in their turn, to prove that germs of kindness, honesty, and thoughtfulness for others were planted in the heart beneath a rough and ragged exterior. The undoubted "sharpness" of the street urchins of London, was illustrated in many amusing ways. The lecturer advocated strongly the necessity for a larger number of "homes," where the working boys and girls of London could receive comfortable accommodation, and thus rescue them from the many evils attendant upon a life in the streets.

It was stated in the course of the evening that during the last quarter an average of 1,100 children had attended per Sunday at the Lambeth Ragged Schools, being a considerable increase over former numbers.

A collection at the close realised £8.

RUFFORD'S ROW MISSION.

The above-named Mission and Free Schools have been carried on at 54, High Street, Islington, for a

period of thirty-one years; but, owing to circumstances over which the committee had no control, they were obliged to leave those premises and remove to the present mission-house at 68, Colebrooke Row.

A special opening meeting was held at the new mission-house on the 14th November, when the Rev. D. Wilson, M.A., presided.

The Rev. W. R. Linton, M.A., of the Church Missionary College, stated that the operations of the mission are as follows:—Sunday Schools, morning and afternoon; service in the evening for adults, and on Wednesday evening; Day Schools five days a week; Night Schools four evenings in the week during the winter months; Sewing Classes, Mothers' Meetings, Penny Bank, Clothing Club, and Band of Hope. There is also a Bible-woman and nurse.

The Chairman spoke in glowing terms of the mission, having been acquainted with it ever since its establishment in the year 1851.

Mr. R. J. Curtis urged the great need of Ragged Schools. The School Board's aim was the improvement of the mind; the aim of the Ragged School, in addition to the improvement of the mind by the imparting of secular learning, was the developing and training of the spiritual nature.

The meeting was addressed by several gentlemen, and all present were delighted to see the venerable vicar in the chair, the interest of whose presence was heightened by the fact of its being his seventy-eighth birthday.

BRUNSWICK STREET RAGGED SCHOOL.

On Wednesday evening, November 15th, a tea was given to the children of the Brunswick Street Ragged School, by W. Edwards, Esq., hon. sec., in celebration of his daughter's marriage.

The Rev. C. H. Grundy, Organising Secretary of the Rochester Diocesan Society, addressed the children. In the course of his remarks he taught them the necessity of fresh air and cleanliness in the following rhyme, which the children repeated after him:—

"Open the window,
Turn down the bed,
Find a big bucket,
And stick in your head."

He then told a story about three little swallows in a nest, who were told by their mother to learn to fly well, and *to get strong*, ready to take the journey over the sea. One of these was so grand that he thought he could fly anywhere, but, frightened at the sight of the sea, he turned back at the last moment, and returning alone to the old nest, was frozen to death; a second was *too idle* to learn to fly well, his wings failed him, and he fell into the sea. The smallest of the swallows, named "Tiny," by doing her best, reached the happy land beyond the ocean, where the days were bright and warm, the trees and flowers were splendid, and delicious fruits abounded. He gave three rules which would help the children to get strong, like Tiny, for their journey across the sea of death to their home in heaven, and made them repeat after him:—

"I must obey,
I must work,
I must pray,
And then I shall be strong."

He also taught them a short prayer.